

"RELIGIOUS INTELLIGENCER"

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, JANUARY 5, 1877.

A NEW VOLUME.

A FEW WORDS PERSONAL.

With this issue, the INTELLIGENCER enters upon its twenty-fifth year. A few words personal cannot be out of place.

For fourteen years and three months, the man in whose heart the INTELLIGENCER was born, the late Rev. E. McLeod, was with me. Not an issue of the paper in all that time went to its readers that did not contain more or less from his own pen. During those years of struggle and toil, he made this paper do a vast deal of good work for the cause of God, especially in the Free Baptist denomination with which he was identified, and which he so ardently loved, whose organ the INTELLIGENCER is.

For ten years less about three months, the writer of this paper, in charge, striving as best he could, to discharge the responsible duties of his office. Single-handed, he has had to do the work of editing in both its religious and secular departments, and has also had the sole management of its business; all the time having the pastorate of a city church.

Reviewing the years of our connection with the paper, we do not find ourselves in a mood to boast of great things done. Far be it from us to indulge in self-glorification. We feel above all others filled with a feeling of devout thankfulness to God who has had a great care for the enterprise, and has given it a place in the hearts of the people, and has made it a help to interests that aimed to glorify Him, and a messenger of comfort and strength to a goodly number of His faithful children in their contests with the world, the flesh, and the devil. To do good was the design of the INTELLIGENCER. To the end of his life, its founder labored as earnestly as man could labor, and prayed as fervently as man could pray, that it might accomplish the mission on which he sent it, as they who knew him and his work, are glad to bear witness. His faith and works were not in vain. To look and labour in the same direction, and with like single-mindedness of purpose, has been the desire of his successor. And though conscious that our work has been less perfect than we could desire, we are sure that we have sincerely and determinedly aimed at and striven to do the right; for, whatever good has been done, we give God thanks for it, without His blessing, all must have been in vain.

Looking to the future, we know from past experience, that many difficulties must be encountered, and much toil, wearying work be performed; but trusting to Him who has hitherto given help, we would bravely meet its increasing responsibilities and its unknown difficulties. To the work of making the INTELLIGENCER a constantly increasing power for good, we are strongly, devotedly committed. Nothing that we can do in a proper way, to make it strong, sharp, efficient, a terror to evil doers, a help to every good cause and individual, and a blessing to every reader, shall be left undone.

We solicit the help of all the friends of the paper. Many have done it good service in the past. We thank them; and hope they may reward us by their aid. We are anxious to have the hearty co-operation of every reader. Now, more than at any previous time, their favours will be esteemed. Prompt payments, hearty prayers, and judicious canvassing, will do much towards ensuring the enlarged success and usefulness which we so much desire. If any of our friends should leave us, we would be crippled in just that much. But they will not leave us. They will rather eagerly around the paper of their choice. They and we will be mutual helpers for another year, until God shall call us from labour to rest—from prayer to everlasting praise.

That the year just begun, may abound in good to all our readers, our prayer shall be offered. That we may wisely and faithfully do our work, and that the INTELLIGENCER may be more than ever a power for good, we ask them to pray.

MORE ABOUT THE BULGARIAN HORRORS.

Mr. Schuyler has recently published a second report of the events which a few months ago horrified the civilized world. This later report has been carefully prepared, and is as complete as such report can be, and ought to be, and it leaves no ground for the denials with which the earlier reports were met. It is shown that the original statements were only too true. Mr. Schuyler in preparing this report has had all the assistance that could be received from official documents and from companions well acquainted with the principal languages used in the districts traversed by him. It appears from a summary of the report in the *London Christian World*, that the oppressive operation of Turkish rule seems to have stung the industrious Bulgarians, on an average once in three years, to some impotent demonstration of an unorganized and well-nigh hopeless character, with a view to expelling the reaction of the Sultan in introducing promised reforms. For the last attempt about £1,450 were collected, £900 of which were sent to Constantinople to purchase arms—which were never supplied, and the intentions of the Bulgarians were made known to the Porte. A false report that the Russians were coming to invade them, produced a panic for a day or two among the Turks at Philippopolis, the leading men of whom armed the Mussulman population. The Bash-Bazouks were employed "with the full knowledge, if not under the orders of Midhat Pasha," at a time when such a step was "clearly unnecessary," there being ample troops within call to have overpowered all resistance of the unarmed populace. "All glory to the Sultan and pillage for us," and wantonly destroyed the villages occupied by peaceful inhabitants before encountering any one who might by the wildest imagination be described as an insurgent. At Peristie, not only the irregulars, but Haschid Pasha, with his artillery and regular troops, cruelly disregarded the desire of the people to surrender to any force that would spare their lives, and indulged the Turkish appetite for the massacre and outrage of Christians. At Panagurista some excesses were committed by the insurgents, which would have justified a measure of retribution; but not satisfied with the slaughter of the participants in these acts of defiance, the regular troops proceeded to outrage every female in the place, and with every conceivable circumstance of brutality put to death 3,000 persons, looted all the valuables that could be found, and left the town a ruin. At Batak, where 5,000 persons were ruthlessly massacred, Mr. Schuyler, on the 1st of August, found, in a small hollow on the hillside, "a hundred skulls, which had evidently been cut off by a sharp instrument,"

and which, "from their small size and the braids of hair still clinging to them, were beyond doubt the skulls of women." In three districts there were at least 9,000 bones burned, depriving about 70,000 persons of shelter, of whom 15,000 were massacred, and numbers more died from disease and exposure. The plea of panic is unavailable for this murderous raid, for all fear had passed away "before the troops set out on their campaign." The attempt of pro-Turkish apologists to show that this state of affairs was the necessary though deplorable result of a contest between half-civilized tribes, equally fails in arrest of judgment upon these shameful atrocities. "Neither Turkish nor non-Turkish children were killed in cold blood. No Mussulman women were violated; no Mussulmans were tortured; no purely Turkish villages, with the exception of Urzist, was attacked or burned; no Mussulman house was pillaged, and no mosque was desecrated." The barbarities were committed with the full knowledge of high official authorities, and by men who have since been decorated and rewarded for their prominent share in the worst excesses; while an attempt has been made by the Porte to punish those who did their best to act in a legal manner, and to spare innocent lives. Who can wonder, with such evidence vouching for an indubitable testimony, that the Bulgarians should turn to the only potentate who as they thought manifested any like practical sympathy with their sufferings, and that the refugees should address to him that impassioned and soul-stirring appeal which has just been made public on behalf of their oppressed brethren—Blessed be God, from this den of thieves and murderers the Bulgarian people have long been crying for help and relief, and their voice till now has been the voice of one crying in the wilderness: "The most sanguinary outrages are being daily committed by the Turk, who is literally crushing and destroying the nation." "While the Turks remain Turks they will never wish to improve the condition of the Christian people." "Their political independence alone will guarantee their security." "O blessed God! The Bulgarians have not forgotten that centuries ago the Russian Prince Svyatoslav saved them from the Byzantines. To-day they entreat thee to save them from the Sovereign Alexander Nicolavitch II., that thou wilt free them from the insupportable yoke of the Turk." Surely the other great Powers of Europe will not leave to the Czar the sole honour of active and determined effort to redress the unutterable wrongs to which this oppressed people have too long been subjected."

These passages have proved our statements of two weeks ago true, that the pretended scripture basis for close communion does not rest on a whole system is founded on fallacy and sectarian interest, and is farther from truth and Christianity than even appears from these articles, as one other reference will show.

John has a well-finished and comfortable carriage. It is large enough, strong enough, and has enough for a well-to-do family such as his, or for any other for that matter, but it has one defect. One of the hind wheels wobbles. This wheel was strained at one time; and while the other three maintain the most uniform regularity and uprightness when in motion, this one keeps swaying from side to side as though the burden upon it was too great for its construction. This faultiness makes its course zigzag. It never keeps the track of other wheels, which is smooth by wear, but it is up on the hump on one side and then on the other, with dreary regularity, shaking the whole vehicle and its occupants with the most annoying persistency. It is no use for Jones to make an ordinary sheer to avoid an obstacle; the wheel has a sheer of its own, and, in a majority of instances, shoves the opposite way and fetches up. He can never tell what it is going to do next. In heavy going it increases the traction very much. The team find it worse than the regular fifth wheel. Instead of keeping level with the others, and the track of its fore-runner, right and left it goes, making its own track through the mud, throwing extra quantities of that material with the most beautiful variety in every direction. When you ask Jones what is the trouble with the wheel, you are informed it is strained. And so the unseemliness and uncomfornableness of the thing is borne, because it is part of the familiar old carriage, and the family understand its peculiarities and can account for them. Jones knows the wheel is not right, but he will not be troubled by it, for it is not strong—that it will not bear the burden of the carriage, and he regulates the burden of the whole by the carrying power of this one. To an ordinary eye, the carriage is spoiled by this wheel.

JOHANNIC BAPTISM.

The second argument based on Scripture, for the practice of restricted communion, is, that baptism was established first, as an ordinance of the Christian church, in the practice of John the Baptist as adopted by Christ, and that it should, on that account, be administered first, in any instance of application. Suppose the premise to be true, that Christian baptism was instituted before the Supper, the conclusion that it should be administered first, does not by any means follow. It is about equal to saying that, in respect of a treaty or a constitution, in which every separate Article is a law in itself, covering the particulars to which it relates, no Article of an advanced minor, say Article XX, can be complied with rightly until the preceding nineteen have, every one in its order, been complied with, or that if Article XX happened to be the first one formulated and agreed to, it would be unlawful to observe the conditions of any other until after No. XX had been attended to. This is against all law or practice, and is too absurd to deserve serious refutation. How would it do to teach that men who do not observe the first commandment, should not attempt to observe the sixth, or any other? Were the ordinances of the church combined into something like an order of business, then the formula would compel the items to be taken up in the prescribed order, and also that all the items should be gone through on each occasion that demands the use of either of them. But baptism and the memorial Supper bear no such relation. They have the dignity of Constitutional Articles in the Christian system, each one complete in itself, covering the particulars to which it relates. That is, baptism is complete in itself, and while it is necessary to comply with all its provisions, whenever submission to a system or constitution is proposed, each one has conditions and an independence of its own which make it obligatory on its own account, without reference to the other. If the *Visitor* still insists that these ordinances have the sequential dependence of items in an order of business, instead of the independence and force of constitutional provisions, will it please exhibit the process by which it may be proved not necessary to baptize the membership every time the Supper is administered?

But we deny that John's was Christian baptism, or that it was admitted in the least degree into the Christian system, or that Christian baptism was instituted before the Supper. Whether these things are or are not true, has, however, no bearing whatever, as shown above, on the relation and dependence of these ordinances. But as much stress is set by this argument, we propose to examine the truth of the position itself.

John's baptism is proved Christian, thus—1st, Christ submitted to it; 2nd, He practised it, or directed his disciples to practise it; 3rd, He, as God, appointed it.

These reasons are not pertinent; they are predicated on the premises that whatever Christ practised or enjoined, was therefore Christian, and to be applied in the present dispensation. This would make circumcision and every Mosaic rite Christian; for Christ submitted to and directed his followers to observe all these; and he, as God, had appointed them.

Christ came purposely to submit to the ceremonial law. He could neither teach nor practise any ceremony contrary, that should supersede it. He came to fulfil the law by his obedience to it in every particular, even to the sacrifice of himself. While it remained in force, which was till he cried, "It is finished," it was not competent for him, in his humiliation, to modify, repeal, or amend, any divinely established ceremony. Instead of modifying or repealing the law, or adding to it, or establishing and practising something new and different, his business was to justify existing systems by a perfect life, under and in conformity with their provisions, and having thus made right the ways of God with man, to respond to their types in the humiliation of his body. It became him, as he told John, "to fulfill all righteousness," that is, to observe or submit to every righteous ordinance; but his submission changed nothing, in either design or form; his act, while it showed his own obedience, was, besides, simply a recognition of the divine authenticity of the rites. John's system was thus recognized as divinely appointed. While filling up the measure of the ceremonial law, in his character of antitype, or while observing John's ritual, he occupied no place in the new dispensation; his action there was limited to the forms and intentions of the system established before his mission began, and which as they could not be called Christian until his observance of them, have no right, by virtue of his act, to that name or distinction. They were still Jewish and Johanneic. Neither could his act of obedience transfer any of those rites into the dispensation then to be established, otherwise his act was not, as it would have been, one of submission, but was one of a "superior disposition, from which it would result that the ceremonial functions were not fulfilled by him. Hence it follows that unless John's baptism was Christian, which in the nature of things it could not be, before Christ's observance of it, it never became such; and as Christ and his disciples practised no other, it follows farther that Christian baptism was instituted first in the Commission, and practised first on the day of Pentecost.

We may rest this criticism here. Nothing more is needed to show that there can be no truth in the position, nor any foundation for the argument, whatever may be said in support of it. The difference in the formula, even if it be conceded that John used one suited to his rite, the difference in the intention of the rite as well as in the subject, besides the fact that John's disciples, and possibly all that had been baptized by Christ's disciples except those present with them at the time of the Agape, were rebaptized, are things well enough understood without more particular mention; by us, and are all confirmative of the position above taken. Peter's words to Cornelius, Acts x. 37, support the same view: "The word, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Whatever interpretation may be put upon other words of Peter in the variously rendered passage of which this forms a part, one thing is clear, Peter held a distinction between John's system, particularly his baptism, and Christ's.

Close communion, when it suits their purpose, affect great wonder at people being, according to their statement, singular in any doctrine. Does it never enter their heads that their favourite dogma drives them into more perfect isolation and worse estrangement from the world than they are now? Are they complete in Christendom? No; but themselves are complete in their own system, and the building up of a set; none other use the ordinance which the Saviour of mankind appointed—the only rite by which his disciples could commemorate his death, as a means of daily insult to people every way entitled to Christian civility; and we know of no dogma in evangelical Christendom which leads to such extensive and extreme perversion of the word and spirit of the gospel.

These passages have proved our statements of two weeks ago true, that the pretended scripture basis for close communion does not rest on a whole system is founded on fallacy and sectarian interest, and is farther from truth and Christianity than even appears from these articles, as one other reference will show.

THE WABBLING WHEEL.

John has a well-finished and comfortable carriage. It is large enough, strong enough, and has enough for a well-to-do family such as his, or for any other for that matter, but it has one defect. One of the hind wheels wobbles. This wheel was strained at one time; and while the other three maintain the most uniform regularity and uprightness when in motion, this one keeps swaying from side to side as though the burden upon it was too great for its construction. This faultiness makes its course zigzag. It never keeps the track of other wheels, which is smooth by wear, but it is up on the hump on one side and then on the other, with dreary regularity, shaking the whole vehicle and its occupants with the most annoying persistency. It is no use for Jones to make an ordinary sheer to avoid an obstacle; the wheel has a sheer of its own, and, in a majority of instances, shoves the opposite way and fetches up. He can never tell what it is going to do next. In heavy going it increases the traction very much. The team find it worse than the regular fifth wheel. Instead of keeping level with the others, and the track of its fore-runner, right and left it goes, making its own track through the mud, throwing extra quantities of that material with the most beautiful variety in every direction. When you ask Jones what is the trouble with the wheel, you are informed it is strained. And so the unseemliness and uncomfornableness of the thing is borne, because it is part of the familiar old carriage, and the family understand its peculiarities and can account for them. Jones knows the wheel is not right, but he will not be troubled by it, for it is not strong—that it will not bear the burden of the carriage, and he regulates the burden of the whole by the carrying power of this one. To an ordinary eye, the carriage is spoiled by this wheel.

Reader, are you a wabbling wheel? Do you know a church, or a society, or a family, that has a wabbling wheel? Such are not few, nor far to seek. If you are one, straighten up. Don't be a pensioner on the forbearance of your friends. Walk straight ahead, bearing your proper share of life's burdens without groaning or faltering. Make your course such that people coming near you will be glad to find you. Let your position in the family, or the church, or society, contribute to its symmetry and strength, instead of making yourself its weakness or deformity.

EDITORIAL NOTES AND COMMENTS.

—DR. PHILLIPS IN THE INSTITUTE.—The Mechanics' Institute in this city, was crowded last Sabbath, to hear Dr. Phillips deliver an address on the work of Christian Missions in India. All denominations were represented in the audience. The reports in the daily papers say the address, which was an hour in length, was full of interest, and characterized by an earnestness that only a lover of the work could invest them with; and that the speaker held "the large and appreciative audience spell-bound by his eloquent relation of thrilling incidents that had come under his observation during his residence in India."

—THANKS.—We are glad to know that some of the ministers, from their pulpits, are calling the attention of their people to the INTELLIGENCER, urging them to become subscribers. We thank them heartily. We would like to know that all the brethren are doing likewise.

—TOTAL ABSTINENCE A PREVENTATIVE OF DISRAIL.—The *London Spectator* makes a note of the fact that the severe outbreak of scurvy among the officers and men of the late Arctic Expedition, was due to the fact that those who were habitually abstemious from alcoholic drinks were not only less liable to the disease, but their companions who were habitual drinkers, but that they were able to do much more work under exposure to great cold. Every member of the Arctic company was attacked with scurvy except those who were total abstainers, and these kept entirely free from it. On the whole the evidence of the expedition is decidedly unfavorable to the supposed utility of alcohol. The evidence is in line with the universal experience that those who use strong drink are more susceptible to disease of every kind than those who abstain from it.

—EDUCATION AND CHINE.—The *Methodist* quotes the criminal and judicial statistics of Ireland for 1875, and finds in them a powerful argument in favor of popular education. It is shown that of the men and boys committed to jail that year, 38 per cent. could neither read nor write. In England (1874) the proportion was 32 per cent. The case of women and girls it appears that in Ireland 54 per cent. of those arrested were wholly uneducated. In France the totally ignorant are 36 per cent. of the criminals. Still, the more or less educated furnish the larger half of the criminals; and while it is clear that education reduces crime, it must also be borne in mind that it can not reduce it to zero.

—WORTH OF A RELIGIOUS PAPER.—Here is an opinion of the value of a denominational paper, that may well be pondered by ministers generally. Bishop Bowman, of the M. E. Church, says: "The circulation of our periodicals is a sure index of the general growth of the church in all that is solid and enduring. There can not be any substantial prosperity among people who do not know what God is doing. If a church is not growing, it is not doing for the world. If a pastor is doing more to at least double the circulation of the church papers among my people, believing that this would more than double the church power in every department. The pastor

has no more valuable assistant than the church papers."

—SAINT JOHN SHIPPING.—The *Telegraph* on the 30th ult., published a list of the new vessels added to the fleet of St. John during the year, and a list of the old vessels registered de novo in St. John during the same period. From these lists that paper shows that the present tonnage of the port of St. John is as follows:

| | Tons. |
|--------------------------|---------|
| 106 Ships measuring..... | 130,083 |
| 118 Barques..... | 79,374 |
| 13 Barkentines..... | 5,785 |
| 9 Brigs..... | 1,056 |
| 53 Brigantines..... | 14,930 |
| 123 Schooners..... | 24,313 |
| 150 Woodboats..... | 9,981 |
| 3 Sloops..... | 6,122 |
| 53 Steamers..... | 278,708 |

The number of vessels on the registry books of St. John this time last year was 209, and their tonnage 269,204. It will, therefore, be seen that the tonnage of the port of St. John has increased during the year by nearly ten thousand tons. This is certainly not a bad exhibit.

—REV. C. O. LIBBY.—Many hearts in New Brunswick and Nova Scotia will feel sad at the tidings of Bro. Libby's death. His frequent visits to the Province, especially to the New Brunswick Conferences, in the interests of the Foreign Mission work, had made him seem like one of us; and he had justly endeared himself to the many whom he met. He was an earnest Christian, wise in Christian counsel, and brave to do right always. Personally, we had learned to esteem him very highly, and are sad that we shall see him no more on earth. His death is a great loss to the widow and family we extend our deepest sympathy, and trust they may be sustained by the great grace.

—A STRIKE.—For some time there have been threats of "a strike" among the engineers on the Grand Trunk R.R. The cause was a reduction of wages which the manager was arranging for. The men, meeting in a "Driver's Union" protested against the reduction, and during the week of the strike, the managers thought they had provided for the threatened emergency, and when the time came, found themselves completely at the mercy of the engineers. The strike took place on Friday night, the men leaving their engines wherever they chanced to be when the hour agreed upon arrived. And they seem to have made their arrangements so that the most of them were between stations. Hundreds of people were thus left on the road. Doubtless there was some suffering. Whether the managers were right or wrong in reducing wages, the drivers were not in a degree justified in the course they pursued; and there should be some punishment for the ring-leaders. It seems too that in some cases violence was used to compel some who were disposed to be faithful to join in the strike.

A despatch to the Locomotive Brotherhood, from Eaton, one of the Committee at Montreal, says the strike on the Grand Trunk is ended.

—R. R. DISASTER.—On Friday last there occurred at a station called Ashburton, in Ohio, a terrible Railroad disaster. The train was passing over an iron bridge that crossed the river of the same name as the station above named, when the bridge gave way, and the train fell a distance of seventy feet or more to the river, through the ice and to the bed of the river (the water in which was only four or five feet deep), the train with its living freight, was completely perished. The number of persons on board, nearly two hundred passengers were on board, and nearly a hundred or perhaps more were known to have perished. Some were crushed to death, some were drowned, and some were burned to death, for the cars took fire at once. Many others were frost bitten or seriously maimed. The reports describe the scene as heart-rending, and yet it is easy to understand that no pen could describe the scene as it was.

—A HARD TIME.—In trying to reach their appointments ministers sometimes have a hard time, as will be seen from the following extract from a private letter from Rev. S. H. Weyman:

"On Sabbath the 17th Dec. I left Taylor Village for Moncton, at 11 o'clock—Mercury 18° below zero—was caught in the drift between Memramcook and the Petitcodiac. Had several upsets, broke my sleigh, and had it not been for the assistance of a French guide who accompanied me for about 3 miles, I do not think I would be writing these lines. It was intensely cold. I froze my nose, chin and cheek, and had at last, when I reached Moncton, to turn into a friend's house, where I was kindly received—warmed, fed and lodged; and was happy, even though my nose was bitten by the Arctic Wind. Yesterday, being Sunday, I made the round trip from Cornville to Steves' Settlement, and thence to Lower Ridge preaching three times."

—THE WORLD'S PRAYER WEEK.—Beginning with Sabbath next, the Christian world will devote a week to prayer. With one accord, in their prayers as well as in the various places of worship, Christians will supplicate the throne of grace. There is some thing sublime in the fact of millions of Christian hearts being hushed with a single desire, and making prayer at one time a single object. It is a spectacle to make angels rejoice, and to gladden the world. During the years since the first week of each year has been devoted to united prayer, very rich blessings have descended on the Church and the world. "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father." When so many a company almost innumerable, are agreed, the Lord will surely send His gracious blessings in abundance.

—MEMORIAL SERVICE.—A service in memory and respect of our departed and greatly esteemed Brother, the late Rev. T. H. Crowell, was held in one of the Free Baptist churches of Barrington, on the 25th, just at 2 o'clock, p.m. Although the day was very cold and gusty, and the roads much drifted, making travelling difficult, yet the church was quite full with those who had the privilege of being present, and the service was conducted by the writer. Rev. William Downey was present and took part in the exercises. The Rev. M. Pickles (Weylany), who had been so located as to have formed a very intimate acquaintance with the deceased, was also present, and took part in the services. He expressed himself as much pleased to enjoy the privilege of being present, and spoke affectionately of his acquaintance with Bro. Crowell, and his esteem for him as a cheerful Christian and good minister of Christ.

Other ministers would have been present no doubt, if the severe weather had not prevented. Barrington was the birth place of our late Brother. Here he spent most of his life. Here he labored during a part of his ministry. His aged mother and most of her surviving children are here. As we did not have Brother Crowell with us when he died, or his remains taken back home, as now we meet in the place where we have often seen his face and heard his voice, and taken sweet counsel together, and as the exercises proceed, awakening memories of departed worth, the calm deep sorrow of the past days again the tidings of his death, finds expression in earnest attention and falling tears.

The exercises were appropriate and impressive. Yet, another watchman has left the wall, but our loss is his great gain. As we think of his death, we exclaim: "Let us dip the depth of the righteously, and let his love be like his." Brother Crowell was an humble, consecrated Christian, an acceptable preacher, and a successful pastor. He was much beloved by all who enjoyed

his friendship. Although we shall meet our brother no more here, or enjoy his efficient help in all our denominational work, we are comforted by his own pen, as expressed in his own words, written by his own pen, a few days before our last General Conference, as follows:—"Brethren, though in the wisdom of God we stand no longer together in the battle here, we shall during the millennium of peace reign with our great Captain, and sit together in our Father's house above."

J. J. PORTER.

Barrington, Dec. 26th, 1876.

(Morning Star, please copy.)

JOTTINGS FROM JERUSALEM, Q. C.

DEAR BRO. McLEOD.—In looking over Friday's INTELLIGENCER (Dec. 22nd ult.), we find many good things appropriate to the season, among which are your kind wishes of a Merry Christmas, &c., which we heartily return with our sincere thanks for the good reading furnished during the past year. We also wish you a happy, prosperous New Year, hoping that you may be enabled as in the past, and as you purpose in the future, to contend for the right and condemn the wrong wherever found; and that your valuable paper may be more generally circulated. We feel that it will be our duty and pleasure to recommend it to those who for economy's sake, or through ignorance of its value, have failed to subscribe for and read their denominational organ.

As these thoughts are quite foreign to what we intended to write, we shall have to say in a few words as possible, that we looked forward with a good deal of pleasure to the promised visit of Rev. Dr. Phillips; but on account of the deep snow and bad state of the roads, he did not get here. Quite a number having assembled, among whom were Rev. J. G. McKenna and Rev. Geo. Payson (Methodist), the latter Brother preached a very acceptable sermon from Daniel 6th chapter 3rd verse, Elder McKenna taking appropriate part in the service. Having heard Bro. Phillips before, your correspondent was very desirous of hearing him again, consequently, on Sunday morning, we started for Little River. Nor did we regret the journey, though we had to contend with cold and snow-banks, for the address paid for it. The Doctor took for a starting point the ex. Psalm, and 8th verse, illustrating his remarks from a map on the wall. The audience was large and attentive, and, no doubt, our friends will understand what has been done with the money they have given to the F. C. B. Foreign Mission cause.

Fearing I have already intruded, I remain yours as ever,
S. F. K.
December 25, 1876.
[We shall be pleased to hear from S. F. K. often.—Ed.]

THE MISSIONARY WORLD.

NEWS FROM ALL QUARTERS.

IT IS ESTIMATED that the British Isles in 1875, contributed £1,048,405 in aid of foreign mission work.

THERE ARE 262,391 NATIVE CHRISTIANS NOW IN India, an increase of more than 42,000 in four years. The number of communicants is 1,68,520, an increase in the same time of about 4,000. There are 960 active missionaries. There are 116 women's societies connected with the various women's societies.

THE EPIDEMIC in the Fiji Islands last year, which carried off so many thousands of the natives, was seriously hindered the mission work. The Wesleyans, who are the most numerous body of Christians in the islands, report a loss of 55,000 members and attendants on public worship, and a thousand preachers, catechists, and class-leaders.

THE MORAVIAN MISSIONS are carried on in Greenland, Labrador, among the North American Indians, in the West Indies and the Mosquito Coast, in South Africa, Australia, and Tibet. The number of stations is 27; missionaries 307; native ministers, 29; native helpers, 1,530; communicants, 51,960; total, 67,795.

THE NATIVE CHRISTIAN CHURCHES of Madagascar have established a missionary society, of which the Queen and Prince Minister are members. The society was organized in answer to a plea which was made in person from the Prince and two chiefs of the Bars tribe, who asked that missionaries might be sent to their people, who are a degraded race. Two native missionaries were sent to begin the work.

WESTERN TURKEY.—The *Independent* learns that the missions of the American Board in Western Turkey are in a very flourishing condition notwithstanding the disturbed state of the country. The Caucasus field comprises a territory 165 miles long by 125 broad, with a population of half a million, of whom one-fourth are nominal Christians. The missionaries occupied, in whole or in part, 36 places during the year. The total members is 2,310, an increase of 808—a large gain that had been made in the six previous years combined.

THE MUSULMANS.—A Presbyterian missionary at Oromocto, P.E.I., says a remark, which is taking place among the Mussulmans, who show an anxiety to converse with any Christian they can find. Many go to Doucou Peta, at the Bible bazaar, for Christian instruction, sometimes as many as forty or fifty at a time. They also attend the meetings of the missionaries. Mohammedans have assumed wide dimensions in the Holy Land; but the Christian cause has, nevertheless, made much progress. There are in Palestine 250 Protestant Churches, 9,000 youths who attend Protestant schools, and a high school, which is attended by 1,600 Protestant youths. Similar success is reported from Alexandria, Cairo, Abyssinia, &c.

ITALY.—Signor Gavazzi, speaking at a recent meeting in Edinburgh on the evangelization of Italy, said:—"Fifteen years ago there were 53 Protestant congregations and about 400 missionaries throughout Italy, while there were now 120 congregations, 8,000 communicants, and about 4,000 hearers. He believed that now about 100,000 were removed out of the way, the number of congregations and adherents would at the end of the next fifteen years be at least quadrupled. He said that the chief originator of the evangelization of Italy was Garibaldi, who when he was dictator of Naples, told him (Signor Gavazzi) that he was at liberty to go and preach to his heart's content, which he did. At first the Italian Government was not very favorable to the work; but now he had said to say that in Italy there was as much liberty to preach the Gospel as there was in this country."

BURNING THE BIBLE IN SPAIN.—REV. W. H. GIBBS writes to the *Missionary Herald*, from St. Peter, Spain:—"Last week two of our members went through several of the neighboring villages selling Bibles and Testaments, and religious books of all kinds. They made scant sales, but did good work with the people. At one village, where they had a stand placed in the public piazza a priest came up with eager haste, inquiring the price of a Bible. He paid his twenty-five cents with a flourish of his hand, and then he took the Bible with trembling hands, and tore from the precious book a handful of its leaves, with a companion with a lot of matches ready, struck a light and set the mangled Scriptures on fire! This exhibition of iniquitous hate startled the simple people who were gathered around, so that they did not dare to buy, though it awakened their curiosity and prompted many inquiries."

CHINA.—The *Chinese Recorder* gives a very interesting sketch of mission work in Fuh-Chau. The missionaries of the American Board were the first to occupy the city. The first ten years from 1847 to 1857, but one convert was received. Four years afterward the first convert was baptized, 1860, there were 13 communicants. Now there are 164, of whom 50 are women. There are seven organized churches, 33 ordained missionaries, and seven ladies, eighteen outstations, and two coadjutors. The missionaries of the Methodist Episcopal Church began their work in Fuh-Chau the same year the mission of the American Board was established. They have now eighty outstations, eighty chapels, and 2,083 members in connection with the missions there are six ordained missionaries and eight ladies. The Church Missionary Society established a mission in Fuh-Chau in 1857, but no statistics of recent date are at hand.

MISSIONS IN POLYNESIA have been remarkably successful. With the exception of a few remote islands, like New Guinea, the Marquesas, and the Philippines, the people have been brought under the influence, if not the power, of the truth. More than 300 islands of Southern and Eastern Polynesia have thrown away idolatry and heathenism within less than fifty years. The languages of the islands have been reduced to writing. In these islands the Scriptures have been translated, and Bibles and grammars have been prepared and printed, and other parts of the Bible have been translated and printed. The people are already the students of the Bible stand out as a Christian nation in

them, and in many groups, as large a proportion of the inhabitants is connected with the Christian church as in our own or other lands. The membership borders on 70,000, with fully 300,000 adherents.

DENOMINATIONAL.

REV. S. G. CURRIE, writes that he is yet (Dec. 23,) at Millville, York Co., and that the work of the Lord is progressing.

REV. J. R. SHAW writes that his circuit is the same last year, except that he is giving half the time to the Church at Five Points, Covadale.